Both groups, including female members, several times join in hunting trips during which the hunters abstain from sex relations, but subsequently the groups exchange their women. If the hunt falls in the period of kạ′makra log making, the members of this group give their opponents only a small piece of every beast killed, but supplement the present with powder, a few arrows, a bow, and the knife used for cutting up the game. The atụ′kmakra act correspondingly during the period of *their* races. During the atụ′k period the hunters return in a race with considerably hollowed-out logs.

After the last atụ′k race, which closes the meipimrạ′k season, the women of each group prepare meat pies with green maize, which is already available then, and distribute them among the membership.

After the beginning of the maize harvest, at the very close of the meipimrạ′k period, the mepatạmẽwẹ′pupú (viewing of sisters' sons) ceremony takes place. The atụ′k of both sexes bring new fruits from the plots and assemble outside the village, where part of the crop is cooked. Every man who has a sister's son is standing beside him and thus they march to the plaza, where the red-painted kạ′makra men with *their* sisters' sons are expecting them, standing in a row. The atụ′k deposit their prepared fruits before their opponents; finally one of them appears with an armful of maize cobs, which he throws contemptuously at the feet of the kạ′makra men. While this is going on, each group lands the great number and good appearance of their nephews while ridiculing their opponents'. This ceremony usually closes the meipimrạ′k season.

Although the inauguration of the maize harvest and the appearance of the hõčwá society fall within this period, they are not associated with the rainy season moieties.

On the other hand, this bisection of the tribe seems to play a part in the second initiation phase, that is, during the vụ′tẹ′ season. Five weeks after the beginning of their seclusion the novices parade round the boulevard until they reach the seclusion yard of the eastern class leader. During this procession they were shielded from view by large mat shields. The novices of atụ′k affiliation left the seclusion yard at nightfall in order to return each to his own hut of seclusion "for night belongs to the atụ′k." On the other hand, those belonging to the kạ′makra did not leave before daybreak "because daytime belongs to the kạ′makra." On the day that terminates their seclusion the youths appeared painted from head to foot with the *yellow* urucú pigment (p. 53). On this background they were painted, according to their affiliation, with vertical or horizontal lines in red urucú.

Further, I noted that in the races intervening between the lifting of their own and of their first commandant's seclusion the novices bore the black lines characteristic of the kạ′ and atụ′k, respectively. Subsequently, however, only the age-class grouping made itself perceptible.

The dual division discussed in this section suggests even more strongly than that of the plaza groups a secondary allotment of functions originally vested in the exogamous moieties. It seems highly probable that anciently the kạ′makra were identical with the eastern, the atụ′kmakra with the western moiety, the former enjoying ceremonial ascendancy during the dry season, the latter during the rainy season. Only as the age classes with the vụ′tẹ′ system (p. 92) gained in importance, the kạ′makra were pushed from the ceremonial of the dry season into the opening weeks of the rainy period. The dichotomy of nature associated at Ponto with the rainy season moieties is a feature of the exogamous moiety system of other tribes. This holds for the Kaingang I saw in the toldos of the Ivahy region (state of Paraná) in 1912–13: Kamé, the ancestor of one of their moieties, was described

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the two exogamous moieties; they certainly do not represent them nowadays and never did in the Fish companies of the tepyarkwá festival. The two girls are chosen from a part of the village circumference corresponding to the situation of the society in the plaza; and the Fish Otters have a single girl associate.

The head of a society nominates the girls, who are appointed by the council. The councilors notify the families, which, however, have the right to decline. More particularly, the girl's maternal uncle may refuse his permission, while the prospective (at present sometimes the actual) husband has no say in the matter.

The appointee is always a girl on whom the girdle has not yet been bestowed (p. 119). Such a girdle is not presented to her until the close of her term of office as a mekuičwę'i; formerly marriage occurred subsequently to this ceremony. In general the Falcons, Jaguars, and Mummers, as well as the several Fish companies, still aspire to having virgins for their associates. Not so the Agoutis, Ducks, and hõčwá, who are content with selecting any young women. The Clowns choose two ex-vụ'tẹ', who accordingly are already married.

The girls constantly accompany the membership of their society. Their duties are few, embracing such work as is deemed inappropriate for men, viz., cooking, especially in the earth oven, fetching water, and the like. In addition they comb and paint the men, for which purposes they carry a rod-comb and a little bowl with urucú hanging down their backs from a cord (pl. 20, *a*). As a member of the Agouti society in 1935 I saw a girl dismissed because she had neglected even these few tasks and would altogether absent herself from the organization, which accordingly asked for the appointment of a successor.

Amours may develop between the girls and the members, especially during their rovings for days at a time over the steppe. In consequence engagements are broken and couples already living together separate. Mainly to avoid this risk families often refuse to let their girls assume office, so that it tends more and more to fall into the hands of wantons (p. 130). However, it is by no means the essential purpose of the institution to provide mistresses for the membership: in former times the girls departed from their association as virgins, and in general the members still hold them in esteem.

The festive societies are in part leagued together, in part pitted against one another. The Jaguars and the Agoutis who jointly appear at the closing ceremony of the vụ'tẹ' season are opponents; and when they figure at the Mummers' festival the Mummers side with the Agoutis. In the pepkahą'k festival the Falcons, allied with the pepkahą'k, are opposed to the Ducks, and the teams of log racers during the festival are recruited from these two societies. Similarly, the Clowns side with the pepkahą'k and the Falcons.

The Clowns differ from the other societies in the mode of entrance, which hinges on a person's inborn capacity for buffoonery so that any one confident in his gifts may join. But since this talent is not especially developed among the Timbira, the number of members is small—about a dozen—and at times diminishes to a point where the society feels compelled to woo recruits, especially if the Clowns seem too few for their duties at tepyarkwá. Then they invite a suitable man from each of the six plaza groups to join their number. At the pepkahą'k festival the Clowns usually succeed in persuading this or that King Vulture who finds the social obligations of that order too onerous to join them in the destruction of a wasp nest the Ducks have put up in front of the seclusion hut of the pepkahą'k. This act automatically expels the member from the King Vultures.

The Clowns appear as an organized body only at the pepkahą'k and the tep

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2. *Kwỵ'nõ'*

572 The kwỵ'nõ' differs radically from the hąpín relationship in lacking its manifol ceremonial and onerous obligations, for which it substitutes the boon companionship of young age mates.

The tie is formed exclusively by voluntary agreement during the final pepyé of an age class, specifically on the same occasion used for cementing the hąpín relationship. The candidates step into the brook, grasp each other standing abreast, jointly dive, and swim as far as possible below the surface of the water without relinquishing their grip. The two girl associates also become kwỵ'nõ' to a fair number of age mates at this juncture.

The term of address, irrespective of the sex of the person spoken to, is iykwỵ'nõ' (iy = the first person pronoun singular). Very often the term assumes the form iynõre (= re, the diminutive suffix).

The tie is reckoned indissoluble, at least in theory lasting until one partner's death; practically it is of importance only in youth, for persons over forty years or thereabout no longer use the above terms of address nor have I been able to note anything relevant to this bond at that time of life.

Kwỵ'nõ' are expected to be particularly good comrades, constantly accompanying and aiding each other—formerly, above all on war expeditions. In their speech and jesting they are unrestrained by the other's presence, and each may publicly reprove and make fun of the other as soon as he offers an opening. This is not resented as an insult, but considered a friendly service; no one takes umbrage at a kwỵ'nõ''s mockery

572 837 The handsomest proof of true kwỵ'nõ' friendship consists in the occasional exchange of wives, but the women's consent is prerequisite. When all concerned are agreed, the matter is arranged quite unobtrusively, such friends being in any case in the habit of paying each other visits. If during such a visit the husband should be alone with his wife, he may say, "iynõre, I am going out for a while, you may remain here." The recipient of such courtesy is subsequently obliged to repay the favor in the same fashion. Such exchanges are invariably temporary and in no way affect the permanence of the marital tie. Though no blame attaches to the participants, the arrangement is made as inconspicuously as possible, so that its frequency cannot be definitely determined. It is probably rather rare, for it implies reciprocity and the refusal of one of the wives suffices to frustrate the project.

The institution certainly has nothing to do with either "promiscuity" or prostitution in our sense. The wives concerned do not receive the slightest gift, nor is wife exchange the main object of the kwỵ'nõ' tie, for in former times the pepyé entering this relationship were still unmarried, as they still are with but a few exceptions.

838 I have never seen or heard of any homosexual aspect of this type of friendship. Characteristically our Canella have turned the usage into wife exchange rather than into homosexual excesses.

Kinship Terms

601 (*Note.* The prefixes id- and i- are first person singular possessives; the suffix -re is diminutive; -ti, augmentative; i-, feminine; -tum denotes old age, -ndúwu, youth; -ye remains problematical, but occurs with nouns denoting social groups. There are no distinctive vocative forms.)

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the faveira with his bush-knife. In 1936 I was shown the spot and found the tree trunk lying on the ground in decay.

On the other hand, I know of cases in which a maternal uncle forbade his niece to marry a young lad who was obviously going to be a bad husband. In general, when marriage is in question a girl always consults her mother's brother in addition to her mother. Nyunkré, the daughter of my "sister" Pụrākwẹ'ĩ, delayed her wedding for nearly half a year, waiting for my return to get my consent, notwithstanding the presence of another maternal uncle who had raised no objections to the marriage. On the other hand, a father never interferes in a girl's amatory or matrimonial affairs.

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Even at present these people adhère to the principle that marriage with a virgin is indissoluble except on grounds of adultery and grave maltreatment. If either spouse indicates an intention to rupture the bond, he has to reckon with the disapproval of fellow-members of all the social units to which he belongs: they will publicly condemn him, send him a hąpín or a professional peacemaker, and bear down upon him until he yields. During a hunting trip a wakõkama had fallen in love with a wanton such as is always likely to accompany an expedition of this sort. On his return he did not wish to go back to his wife. The negotiations consumed several days, then two members of his age class seized him by his arms, dragging him at a trot to his wife's house, while the other classmates followed behind, laid him on the bed beside his wife, and made the two intertwine arms and legs. Thus the affair was settled. I witnessed the scene myself; the culprit's face is unforgettable: he almost died of humiliation and offered not the least resistance.

Similarly Pohl writes of the Põrekamekra:

> Ein solches Ehebündnis ist durchaus unauflöslich, und wenn es einem Indianer einfiele, sich von seinem Weibe zu trennen, was schon einigen in den Sinn kam, besonders wenn die Weiber früh alterten, so widersetzt sich die ganze Gemeinde einem solchen Vorhaben, und alle alten Indianer, deren Autorität von den jüngeren sehr geachtet wird, verhalten den Sträflichen zur Ordnung.[208]

PROHIBITED UNIONS

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For the present Indians the principle of moiety exogamy is hardly of consequence any more, but marriage between relatives of the first and second degree in the ascending or descending line is tabooed. When I encountered one instance of cross-cousin marriage while constructing the diagrams illustrating name transference, my informant explained, "Yes, there are human beings as shameless as that!" The union of persons connected by the hąpín bond is likewise prohibited.

SORORATE AND LEVIRATE

587 607

I know of not a single case of a widower's marrying his deceased wife's sister, though in at least one instance this would have been easily possible. This is all the more remarkable because of the considerable familiarity permitted toward a wife's sister even from the period of betrothal on, so that I was sometimes in doubt which of the sisters was the wife. In 1930 the Rąmkõ'kamekra had pretty well decided on marrying me to Iromkré as soon as her term of office as vụ'tẹ' would terminate. Since this was not before 1933 I feigned ignorance of their intentions. Iromkré herself was quite sure of the part assigned to her, but as a vụ'tẹ' was obliged to maintain the proper reserve. On the other hand, her greatest pleasure was to throw her sister Kentapí and me together for playful social intercourse, which her mother obviously encouraged. Subsequently, a year before the close of her term, Iromkré married the second commandant of the kapranpotíkama, Kapẽrtuk.

[208] Reise, 2:196.

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(p. 179). A Neobrazilian is naturally struck by the Timbira's lack of that jealousy so excessively developed in his own society and practically the basis of sex life there. From this difference he draws conclusions for the Indians that would hold for himself.

CHASTITY

Yet the Rąmkō'kamekra women unquestionably have an ideal of conjugal fidelity; without it, indeed, the grass widow's seclusion and mourning would be inconceivable, nor would adultery figure as a ground for divorce. Couples who have grown old together without ever separating are held up as paragons for the younger generation, and there is a fair number of such models in the tribe. The failure of many to attain the ideal does not disprove its existence. What characterizes Timbira in contrast to Neobrazilian notions of matrimony is the recognition of cases in which extramarital intercourse is not merely allowed but reckoned laudable and honorific, for example the exchange of wives by two kwų'nõ or the role of the two precentresses in peacemaking. Further, since the child's welfare is a primary consideration, a mother must confess extramarital relations during the period of pregnancy in order that the adulterer may be secluded synchronously with the husband, both being thereby publicly acknowledged as fathers. This custom presupposes the husband's ability to bear the avowal with equanimity—an idea utterly opposed to Neobrazilian sentiment.

Finally such an attitude is possible only among such a people as the Rąmkō'kamekra, where the individual seems to exist mainly in order to function in a dozen distinct units in accordance with traditional prescriptions, where the supreme social commandment is at any cost to avoid internal dissension. The Timbira define "good" and "bad" men accordingly. He is "bad" who quarrels with tribesmen, insists on personal privileges, will not yield his claims—in short, acts like a kupẽ (Neobrazilian). A "good" man is one who, irrespective of the obvious justice of his case, meets another halfway, not from fear, but in order to avoid dispute; *that* is acting "like us Indians." Tompey (to agree) is the highest social virtue. Further, the ceremonial from which no person can absent himself in many ways forces disputants into coöperative activities.

Mere suspicion is not held adequate to raise the charge of adultery, which can be established only by an eyewitness. Whenever the subject is broached, the first question asked is, "Have you seen it yourself?" The general aversion to disputes discourages informants: anyone who catches someone else's spouse *in flagrante delicto* maintains a discreet silence. Moreover, if the affair comes under discussion, this is restricted to the spouses and their kin; the fellow culprit is never, so far as I know, summoned for a reckoning.

I took cognizance of a fair number of occurrences of adultery. One day Wakái, a hąpín of mine, had an irrefutable proof of his wife Kañõ's infidelity. Taking his belongings, he left the house, halted in the space in front of it, and declared why he was acting thus. He spoke just loud enough to be heard by the neighbors, but with calm moderation. Kañõ was genuinely grieved over this consequence of her intrigue. No sooner had her husband departed than she was never seen outside her dwelling. Her relatives, the man's age class, and sundry others—I myself was asked to collaborate as Wakái's hąpín—all exerted themselves to patch up the difficulty and a week later the two were peaceably reunited.

In another case, a woman named Pyẽkára was a notorious adultress, but her husband, otherwise no weakling, ignored her waywardness because he was afraid of otherwise being separated from his dearly beloved child.

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593 182 Apart from disturbances of this sort and others due to the men's intoxication, marital life pursues an extraordinarily even course. Matrilocal residence safeguards women from their husbands' tyranny, while the manifold masculine organizations militate against henpecking. No woman ever tries to keep her husband from taking part in performances of his organizations; and no man forbids his wife to join in all of the three daily dances. Undoubtedly the multiplicity of ceremonial units tends to separate spouses and promotes each one's acting independently of the other. Man and wife never proceed to a festival or ceremony jointly, each going by himself whenever his presence is required.

837 833 Many a Neobrazilian neighbor acts as though he had difficulty avoiding fornication with Indian girls constantly offered by their fathers. Snethlage[88] thus heard about a mulatto alleged to have secured the *jus primae noctis* of all the virgins in a Krahõ′ village in return for an annual payment of a dozen head of cattle. In 1930 I spent a fortnight in the Krahõ′ village of Pedra Branca. When I was about to leave, the inhabitants and, above all, chief Vicente Kratpẽ′ made every effort to attach me to the tribe, for they had grasped my attitude toward ancient Indian usage and wanted to use me to oppose the Baptist missionaries. I was requested to wait until after a certain festival, but I answered that time would not permit this. Then the chief offered me a girl; I declined. In the evening he and his wife came to me with two girls of whom I was to select the one I liked better. However, both were village wantons, daughters of the chief's sister; and he offered them to me not because I was a transient visitor, but in my capacity of a prospective fellow tribesman and champion of tribal tradition.

548 626 On the other hand, I have known a Rąmkõ′kamekra who kept two young wantons, the daughters of a deceased sister, in his matrilineal home, and sold their favors to Neobrazilians. But when people began to gossip about his behavior, it was so vigorously condemned that he felt obliged to forego this source of income.

832 609 According to my observation young girls are the very ones to display a marked repugnance to Neobrazilians, especially if dark skinned and frizzy haired, since the strangers depart widely from the native ideal of manly beauty. Their clothing repels the lasses, their easy-going, sauntering gait seems ridiculous since a kind of dogtrot is prized as the acme of youthful dash; and altogether the inquisitive outsiders prove a disturbing element. If a Neobrazilian joins a bevy of girls, they soon begin to pass surly comments, and the one who best controls Portuguese speech bluntly asks what he wants and bids him depart. They delight in lying to such men, telling them the Indian men are likely to kill them, etc.

833 609 177 It is nevertheless quite possible that older wantons and perhaps an occasional married woman will yield access to civilized men; such cases hardly ever occur in the settlement, but only when the Indians scatter over their territory in small groups during the season before the ripening of the crops. At that time they are everywhere surrounded and hemmed in by Neobrazilians, camp in their immediate vicinity, and associate with them. Further, there was one woman in Ponto who was about thirty years old and was known to the Neobrazilians as Romana. She often spent weeks among them, was the only native woman addicted to drink, and had free intercourse with neighbors; the Indians shunned her, I think, from fear of venereal diseases.

WANTONS

837 562 534 The wantons (mentíapeyti) form—apparently among all those Timbira tribes that are still tolerably numerous and well organized—a recognized, though not organized class. According to old custom, girls are wantons if they did not marry as

[88] Snethlage, Nordostbras. 170.

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837 562 554 virgins; the group further comprises all divorcées and widows who do not as soon as possible enter another fixed union. Irrespective of those who were formerly wantons and subsequently became permanently married, Ponto has twelve to fifteen members of this class. They are not regarded as outcasts nor is their mode of life condemned as vicious. They arouse public displeasure only if they lure men away from their wives, and even then the man is held solely responsible. Privately and publicly the wantons are on a footing of equality in their relations with virgins and married women; they are simply not models and have certainly failed to live up to the ideal.

It took me considerable time to determine the identity of the wantons, for their behavior is devoid of impudence or boldness, even in talking with the bachelors of the tribe. To them, too, the Timbira principle applies that a man is helpless against a woman's aversion, so that there is no question of any coercion or of a wanton's obligation to yield to a man coveting her. On the contrary, they choose their lovers and, what is more, mostly in an extraordinarily discreet manner. Usually the wanton gets her brother to ask the young man she favors to bring her a piece of some game animal or something of the sort. If he consents, he immediately suggests through the intermediary a rendezvous at a specified spot in the steppe or the woods at a certain time. Thither he takes his gift and receives his reward.

837 585 Most of the wantons soon establish so permanent a relationship with their lovers as to create the impression of ceremonially wedded wives as soon as the man sleeps in her matrilineal home. Indeed, especially after the birth of children, they come to be regarded as such. So far as I was able to observe, this is even the most frequent form of union nowadays. Only a small minority fully exercise their right to take up with any man they wish. Such happenings as Von den Steinen describes for the Bororo[88] are not possible among the Timbira.

The lovers supply their mistresses in the manner stated with gifts, especially victuals, but also with other objects. If the present is such as to be unsuitable for the girl, she will turn it over to her brother, who is usually cognizant of her amours and figures as her natural protector and counselor.

[848] A pregnant wanton names all the men with whom she has had sexual relations during pregnancy, thus enabling them all to go into seclusion in the infant's interests (p. 107).

834 837 At present not a single wanton pays the least attention to moiety exogamy. My impression is that it was these wantons who first transgressed the rule and that people came to regard union with one of these girls as the normal form of matrimony.

DESIRE FOR CHILDREN

562 842 The more children parents have, the better they like it. Since there is sex equality neither boys nor girls are preferred. In 1936 six girls happened to be born one after the other, a circumstance that attracted general attention, but no unfavorable comment.

586 842 A man would leave the wife he had married as a virgin provided she proved barren. I do not know how far this was a mere pretext, for I know two childless couples who have not the least intention of separating for that reason.

782 In order to effect conception a woman breaks the egg of some bird, preferably that of a *Tinamus* species, and rubs the yolk on her body. Others invoke the sun: Smearing urucú on the palms of their hands, they go outside the village in the morning, raise their hands toward the rising sun and pray: "kedti! iymkiykra ño,

[88] Von den Steinen, Naturvölkern, 338 f.

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which atų'k man she wants for a comrade. She names him. Ikạ'rkate returns to the men of his own moiety, touches the man indicated with a grass wisp, and tells him the woman's name. Kačũnkate goes through a corresponding procedure with the atų'k women, both leaders continuing thus until all women have acquired a mate from the complementary rainy season moiety. The leaders make the requisite arrangements for the log race, at which the atų'k are the challengers. The logs are always inordinately thick burity sections, but are largely hollowed out on the inside. Then the kạ' boys remove the grass partition, all jointly marching to the district picked out for hunting.

There they split up into two parties, one hunting in the woods forming a line of marksmen (mekumãirį'), while the others are equipped with digging sticks and bush-knives in order to catch armadillos, anteaters, etc. The women accompany their comrades.

All the kill is brought to a spot where other atų'k have in the meantime fashioned the race logs. Each rainy season moiety deposits its booty in one heap, but the atų'k appropriate all the kạ' game and add it to their own pile, where they separate everything and longitudinally divide every piece in turn alongside of the vertebral column. They retain the portion including the head, spine, and tail, giving the smaller half back to the kạ'. Thereupon each rainy season moiety distributes slices of meat first to the women and girls of the complementary moiety accompanying them, then to the rest of the men. The women and boys load themselves with the burden, and the active runners race to the village with the logs. After the close of the race there is a dance in the plaza. The women and girls bring cooked food to their comrades' moiety. This terminates the exchange of women. During this period no one resents extramarital sex relations.

Something similar occurs at the killing of a tame peccary (taitetú), such as takes place at the close of each initiation phase, also of the pepkahạ'k. In the steppe, by the brook where the race logs are lying, the peccary is cooked, then both men and women race with the logs, the eastern and western age classes pitted against each other. In this case the wives of the eastern classes attach themselves to the husbands of the western, and vice versa. The unmarried girls choose whichever side they prefer. This applies to initiation; at pepkahạ'k the exchange of women obtains between the pepkahạ'k, Clown and Falcon societies on the one hand, and the Duck society on the other. The women and girls prepare food for the side to which they have attached themselves, and extramarital sex relations are again permitted. However, it is by no means general: only a small minority of the participants avail themselves of the opportunity and, if so, in so discreet and unobtrusive a manner that the exact extent of indulgence on such occasions is difficult to ascertain. In these circumstances there is no formal segregation and choice of comrades.

According to the ancient rule the meipimrạ'k begins only after the kõkré log has been erected, which formally closes the vų'tę' season. But in 1936 everything was at sixes and sevens; three epidemics had caused heavy losses, dispersal, and economic derangement. Thus it happened that by July the vų'tę' season, let alone the year's major festival, had not yet been inaugurated, being delayed by nearly three months. At last, however, the opening occurred and tepyarkwá was begun as the year's festival. But on August 15 the vų'tę' ceremonial was prematurely interrupted. On this day a party of hunters were camped eight kilometers north of the village and expected to return by way of a log race, with age classes pitted against each other in accordance with the rules of the season. But when all had assembled at the site of the prospective log manufacturing, Ikạ'rkate, the atų'k leader, suddenly declared

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rapid succession lowering the two horns one after another, a Mummer deftly jumps over the threshold of the door, which as a rule does not exceed 1.70 to 1.80 m. in height.

For the food received the members who have killed game during a hunt—where of course they are not masked—bring their "mothers" some of the flesh impaled on the horn. Ihōkẽ'n is in the habit of sitting down by the fire of a house, fanning it into a blaze, and occupying himself with whatever food is in process of preparation, but without stealing any.

[837] At night some of the kōkrį't indulge in the pastime of dragging a village wanton under their costumes, which easily accommodate a couple, and then the two disappear in the dark.

It has happened that the Jaguars borrowed the kōkrį't masks for a day in order to amuse themselves. In that case the Jaguars previously arrange a hunting trip and turn over the kill to the Mummers, who distribute it among themselves.

Throughout the festive period the Mummers from time to time make a pair of logs and race against the Agoutis.

Hunt.—When the entertainments of the kōkrį't and the collaborating organizations have spread over a sufficient period and the close of the vụ'tẹ́ season is in sight, the council decides to inaugurate the terminal celebration. Thereupon the Mummers and the Jaguars go hunting for the western, and the Agoutis for the eastern vụ'tẹ́. This requires one or two weeks' time. Returning from their trip, the hunters send a kinsman of the vụ'tẹ́ ahead, so that he may ask the women in the village to prepare stones and firewood for the earth ovens. On the other hand, the vụ'tẹ́'s brother walks toward the hunters with a gift consisting of a confection from manioc, sweet potato, or manioc flour. The hunters camp overnight near the village and formally enter it on the following morning, preceded by an old man who sings the names of the animals bagged. A councilor goes to meet the arriving hunters and selects part of the kill for himself and his colleagues. Then the Mummers and the Jaguars march with their spoils into the house of the western vụ'tẹ́, and the Agoutis similarly enter the eastern vụ'tẹ́'s house. The Mummers put on their masks and disport themselves on the several roads.

[345] *Close.*—On the day before the final solemnity the Agoutis construct the framework of poles for a little round hut 2 m. in diameter and 1 ½-m. in height. It is put up about 5 m. in front of the western vụ'tẹ́'s door, where the Jaguars assemble, and remains without a covering of palm leaves. In the center of this hut there is a post of pau pombo wood 5 m. in height and 10 cm. in thickness; towering far above the hut, it terminates in a fork, to which a liana (Cipó mucuña) 3 cm. in thickness is carefully tied so that it hangs down to the roof of the pole framework.

In the afternoon the Agoutis fetch the down-bedecked Little Falcon from the Jaguars' lodge and march around the boulevard yelling and leaping around him and simultaneously trying to pluck off the glued-on feathers, while the Little Falcon's pinčwẹ'i try to protect him. Every time they pass the Jaguars' lodge the Little Falcon mounts the roof of the little hut and "flies." That is, he seizes the liana with both hands, swings off the roof with a leap on the principle of the giant's stride, clinging to the creeper, lands again, swings off to the other side, and so forth. At last he disappears in the Jaguars' lodge.

On the next day the kōkrį't as well as the vụ'tẹ́ season closes with the erection of the trough-shaped kōkré log before one vụ'tẹ́'s house (p. 167).

In the morning of the same day large meat pies prepared from the hunters' kill are baking in huge earth ovens. Then the Mummers, who on this occasion don their